THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (JOB 14: 1, 2).

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THE SECOND DEATH.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IN the Revelation written by John, the second death is referred to several times, and always as the dread fate of the ungodly or wilfully wicked. Physical death is associated with sorrow; and the anguish of bereavement is often so deep that only the assurances of immortality and the certainty of a resurrection can effectively palliate or relieve. The mere mention or thought of a second death is horrifying. What is this frightful eventuality? And is it to be the lot of the many or the few?

We have seen that a means of redemption is provided even for those who are cast into hell; and that every soul shall be resurrected in due time, whether he be righteous or foul with sin. The second death, therefore, whatever its nature or extent, is a feature of the final judgment, at which each shall stand in his resurrected body of flesh and bones to receive the sentence of honor or of shame.

We are without scriptural warrant for assuming that the second death is another separation of body and spirit, or that the spirit shall undergo dissolution and cease to be. The spirit of man is eternal: and the resurrected body shall be everlasting. The soul knows not annihilation, neither loss of personality in an impossible Nirvana. You will be yourself and I myself throughout eternity, with quickened senses, amplified powers of perception and vastly increased capacity for happiness or suffering. Neither heaven nor hell can be gauged by the yard-stick of human conception.

In what, then, does the second death consist? John wrote of an

event following the resurrection of the wicked and the pronouncement of judgment: "And death and hell were cast into the lake of fire. This is the second death" (Rev. 20:14). The "lake of fire," as elsewhere explained by the Revelator, is the abode of Satan and those over whom he has gained power. The second death, therefore, is final consignment to the dominion of Satan, and, of necessity, banishment from the presence of God and Christ.

The condition of death which Adam brought immediately upon himself through disobedience, was essentially a spiritual change, whereby he was shut out from the presence of God; and this befell him in the very day of his transgression, as he had been warned it would. Bodily death, though an unescapable result, was nevertheless secondary, and was deferred until Adam had reached the age of nine hundred and thirty years.

As eternal life consists in knowing God and His Son Jesus Christ (John 17:3; Doctrine and Covenants 132:24), so eternal condemnation or spiritual death is essentially banishment from the Divine presence, with corresponding forfeiture of glory and power appertaining to exaltation. The word of latter-day revelation, relating to Adam's spiritual death, and to the final or, as we call it, the second death, which is reserved for the ungodly, runs as follows: "Wherefore I the Lord God caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed" (Doctrine and Covenants 29:41).

The Lamanite prophet, Samuel, had a clear understanding of the matter, as thus expressed: "But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord. Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth, the same is not hewn down and cast into the fire; but whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness" (Book of Mormon, Helaman 14:17-18).

We are assured that all who win place and part in the first resurrection—distinctively the resurrection of the just—shall be exempt from the second death, and shall find their way open to exaltation in the presence of God.

There is a place or condition of punishment even deeper than hell. This is prepared for those who have sinned most grievously, who have received the testimony of Christ and afterward wilfully and with consciousness of what they were doing, have surrendered themselves to the power and service of Satan. "They are they who are the sons of perdition, of whom I say that it had been

better for them never to have been born * * * These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power" (Doctrine and Covenants 76: 32-37).

IMPRESSIVE DEDICATORY CEREMONIES.

Monument to the Memory of Patriarch Hyrum Smith.

Prominent Church officials, members, and friends gathered Thursday, June 27th, in the city cemetery, at the dedicatory services for the monument just erected there to the memory of Patriarch Hyrum Smith. For the first time since his recent illness, President Joseph F. Smith, a son of the martyred patriarch, appeared in public and gave a short address during the session. The exercises were under the direction of the presiding bishopric of the Church. President Anthon H. Lund offered the opening prayer. Musical numbers were given by members of the Tabernacle choir, under the direction of Professor A. C. Lund, with Professor J. J. McClellan at the organ and Hyrum J. Christiansen as soloist, the program including songs having especial significance on the occasion—"A poor wayfaring man of grief," "Give me back my Prophet dear," and, "What voice salutes the startled ear."

Exactly at 5 o'clock, the hour of the martyrdom of the Prophet Joseph Smith and his brother Hyrum, at Carthage, Ill., June 27th, 1844, the handsome marble column was unveiled by Mrs. Mary S. Peterson, the eldest child of President Joseph F. Smith, and granddaughter of the man in whose memory the monument has been erected. Boy Scouts, under the direction of Dr. John H. Taylor, assisted at the ceremony. Following the unveiling, President Charles W. Penrose offered the dedicatory prayer, calling down the blessings of Heaven on all the descendants of Hyrum Smith, who gave up his life for his religion.

President Joseph F. Smith, just before the close of the session, expressed his gratitude that his counselors in the First Presidency, the members of the Council of Twelve, the Presiding Bishopric, and Elder Junius F. Wells, should have paid this honor to his father, Elder Wells by first originating the idea and carrying it out to completion, and the heads of the Church by setting aside the necessary funds for the erection of the stone.

"It is something I would have been pleased to do myself if I had had adequate of this world's goods," said President Smith. "It would have been egotism on my part to have suggested it, but as my brethren decided to do it, I am glad that it is here on my burying ground, where two of my children and one daughter-in-law already lie, and where I shall be placed and the mothers of my children when the time comes for our burial."

President Smith told of the great number of descendants of Hyrum Smith, of his own 35 living children and 86 grandchildren and of the children of his only surviving sister, Mrs. Martha Ann Harris. He declared that he was rich, rich in children and children's children who had so far honored their grandfather, Hyrum Smith, their father, their mothers, and the Church.

President Heber J. Grant said, in part: "The erection of this monument, the building of temples from Canada to Hawaii, together with the great growth of the Church, are a standing rebuke to all those who thought they could wipe out the Church of Jesus Christ of Latter-day Saints. No words of mine can ever tell my gratitude for the restoration of the Church by the men who were martyred, Joseph Smith and his brother Hyrum, and the others who labored with them and who gave their all for the good of posterity."

President Grant expressed the hope that President Joseph F. Smith would soon be entirely recovered from his illness and that the blessings of heaven would rest on all the posterity of Hyrum Smith.

The dedicatory prayer was preceded by a report by Elder Junius F. Wells of the transporting of the marble shaft from quarries in Vermont to Utah and of the origin of the idea of erecting to the prophet's brother in President Joseph F. Smith's lot in the city cemetery, a monument which is an exact, though smaller, duplicate of the South Royalton monument to Joseph Smith, the Prophet.

Elder Wells, in his report, told how one of the blocks of granite used in the monument had been preserved 13 years. In 1905, when stone was being secured from the quarries at Montpelier, Vt., for the Joseph Smith monument at South Royalton, the stone intended for the base happened to be secured high up near one side of the quarry and slid nearly 100 feet to the bottom when it was broken away from the hillside. Being 14 feet square and nearly 6 feet thick, it was too heavy to be raised by the derrick in use. The contractors persuaded Mr. Wells who had charge of building the monument, to let them channel out a block from the center of the large stone and thus lighten its weight for transportation. The center block which was thus removed forms a part of the Hyrum Smith monument, the quarry officials having donated it for this purpose.

Getting of the stone from the quarry, according to Elder Wells, was accomplished in one week, when it might easily have taken 60 days ordinarily. The work of cutting, polishing and inscribing the entire stone was accomplished in 47 days, an order which some firms would have taken, it is declared, four months to fill. In order to get the monument shipped over the railroads on time for its erection here by the anniversary date, Mr. Wells secured the aid of Oregon Short Line and Union Pacific officials, who

rushed it through on record-breaking time, 16 days, in spite of the fact that the monument stones weigh from five to ten tons each.

Elder Wells expressed special appreciation of the help given in the accomplishment of the monument's erection by R. C. Bowers, of Montpelier, Vt.; Messrs. Bontwell and Varumm, quarry owners, their capable foreman, Mr. Palmer; Messrs. Marr and Gordon, manufacturers, and especially Messrs. Calder, Gordon and Adams, of that firm; J. A. Reeves, of the O. S. L., J. A. Monroe, of the Union Pacific, at Omaha, officials of the Grand Trunk Railway, E. T. Ashton, of the Utah Consolidated Stone Company, and also Mr. Pickering, of the same firm; Mr. Cole, and City Sexton Evans.

The monument of the Prophet at South Royalton, Elder Wells stated, is three times the weight and bulk of the one just erected. The concrete base of the Salt Lake monument is 8 1-2 feet square and six feet deep in the earth and is covered by a Utah Cottonwood granite ground base, 8 1-2 feet square and 15 inches thick. The superstructure comprises five pieces of dark Barre Vermont granite, the shaft being two and one-half feet square at the base. The entire monument is 37 feet high and weighs 30 tons.

The inscriptions on the four sides of the base are as follows:

"Blessed of the Lord is my brother Hyrum, for the integrity of his heart; he shall be girt about with strength, and faithfulness shall be the strength of his loins; from generation to generation he shall be a shaft in the hands of his God to execute judgment upon his enemies. His children shall be many and his posterity numerous, and they shall rise up and call him blessed."—Joseph Smith.

The inscriptions upon the die itself are as follows:

Upon the front—the east side:

"Sacred to the memory of Hyrum Smith. Born Turnbridge, Vermont, 9th February, 1800. Martyred, Carthage, Illinois, 27th June, 1844."

Upon the north side:

"Biographical—Hyrum Smith from 1820 was among the first converts of his brother Joseph, the Prophet.

"He was one of the eight witnesses of the Book of Mormon; one of the six members to organize the Church of Jesus Christ of Latter-day Saints, April sixth, 1830, one of the first to proclaim and practice all its principles.

"He was an ordained elder and high priest; a counselor in the First Presidency and presiding patriarch of the Church.

"He was a member of the City council and an officer of the Nauvoo Legion.

"He was the constant companion and confidant of his brother Joseph, in joy and sorrow, throughout their lives. They suffered martyrdom together, sealing their testimony with their blood, and their bodies were buried side by side at Nauvoo.

"In life they were united, in death they were not parted."

Upon the west side:

"Family Record—Hyrum Smith was the second son of Joseph Smith, Sr., and Lucy Mack. He married first, Jerusha Barden, 1805-1837. Children, Lovina (Walker), 1827-1876; Mary, 1829-1832; John, 1832-1911; Hyrum, 1834-1841; Jerusha (Pierce), 1836-1912; Sarah (Griffin), 1837-1876. He married second, Mary Fielding, 1801-1852. Children, Joseph Fielding, 1838; Martha Ann (Harris), 1841."

Upon the south side:

"Dedication, 27th June, 1918.

"Hyrum Smith's descendants, numbering about 600 souls, were nearly all residents of Utah and faithful members of the Church he helped to organize.

"They, with the general membership of the Church, have caused this monument in his honor to be built here and dedicate it to stand as a sacred memorial among them and their children after them.

"They love and revere him as a patriarch and prophet of God and call his name blessed forever and ever. Amen."

The closing prayer of the dedicatory services was offered by Elder Seymour B. Young. A unique feature of the service was the reading by President C. W. Penrose of a passage read by Hyrum Smith in the Book of Mormon just before he went to Carthage. President Penrose read from the very book used by the patriarch, one of the first edition printed in Liverpool, with its leaves still turned down at the passage as they were placed by the hands of the brother of the Prophet, before his departure for jail.

The flag which covered the monument before unveiling, was one which covered the monument at South Royalton, and which has been carefully treasured ever since by Miss Edith A. Smith.

The monument stands in the west part of the cemetery, opposite the entrance from the Sixth Avenue car line. The huge shaft rests on a base of Utah marble.—*Deseret News.*

THE FINER SENSES.

Two ladies from London were spending their holidays near Keighley. Desirous that on their return home they might have some interesting topics of conversation added to their stock, they planned to "draw out" their host that evening, previous to the day set for their departure. "Of course," said one, "his conversation will be of interest only on account of his Yorkshire dialect and his native, uneducated manners—but it is through coming in contact with such coarseness that we appreciate the finer senses of superior people."

The master of the house came in for a rather hurried tea. He

was forced to excuse himself from his gossiping inquisitors, with the explanation that it would probably rain that evening and that his neighbor, who had been assisting him, had been taken ill. It was said bluntly but good-naturedly. The visitors begrudged his going but consoled themselves with the resolution to engage his conversation when he returned that night. He did not return as they had expected, however, and finally they despaired and went to bed, supposing that he was purposely spending the night elsewhere to avoid them.

As a matter of fact, the farmer spent that night with his sick friend. When it had become too dark to continue work, he had called at the house of the sick man, "just to see how he was getting along," and, finding him worse than expected, he had stayed to nurse and look after him. Next morning he had made a special journey to the doctor and had finally arrived at his farmhouse soon after the visitors were departed.

The traveling visitors had settled their expenses with the wife and had done so without the customary expression of thanks which the woman was so used to. The travelers returned to London, convinced beyond doubt that the farmer was either too ignorant to enjoy polite society or too lazy to sacrifice a few moments of his rest for their opportunity. In speaking of him later, they said: "Like his associates, he lacked sympathy for the finer things of a nobler life."

Bradford. JOSEPH S. NELSON.

HAPPY IN THE MISSION.

THE subjoined letter is self-explanatory:

"I would like to tell you how happy I am in doing missionary work. I have been on this mission three weeks, and am staying till September 11th, and I love the work and know it is the work of the Lord. My testimony has grown much stronger day by day, and I feel the blessing of the Lord upon me. I only wish that all lady missionaries could have the same blessing as I have had this past month. I feel thankful that I am a "Mormon" girl. I often recall the words of my dear mother, when I was about to be baptized, just three years ago: "Gerty, my child, you will never regret it," and I can honestly say, I never have. I love my Church and all the Latter-day Saints, and I try to obey the servants of God, and I sincerly hope that all the Latter-day Saints will be faithful and try to do their bit for the kingdom of God.

Sittingbourne. GERTRUDE ELEANOR."

I KNOW of no gift like that of incontinent speech. How long Christ was silent before He spoke! And how little He then said!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. SEPTEMBER 5. 1918.

EDITORIAL.

SOME LESSONS OF THE WAR.

We have before us the story of the entrance of one American citizen into the world-conflict, as published in press dispatches. It is worth reproducing as a characteristic illustration of the American spirit at the present time.

The story referred to says that, when Mr. Lind F. Hanson, of Wayne, Nebraska, became convinced that the Entente allies were united in a righteous cause, he decided to do his "bit." And this is what he did. He first sold his farm. Then, with the money obtained for it, he bought Liberty Bonds to the value of $5.500, donated $3,500 to the Red Cross Society, and gave $1.000 to the church of which he is a member. And, finally, he entered the army, as a volunteer.

President Wilson, when the matter was called to his attention, was so pleased that he wrote a personal letter to Mr. Hanson, in which he expressed his admiration of the patriotism that had taken such a beautiful form of self-sacrifice.

Such is the spirit that animates an overwhelming majority of the American people at this time. All may not be able to show it as Mr. Hanson did; that would be neither possible nor desirable, but the spirit of determination and sacrifice is there.

Those who have followed the trend of events during the last four years know that the American people did not enter the arena for the purpose of profit or aggrandizement. They know that the Americans came into the conflict because they believed it to be their duty, not to say special mission as a nation, to help those who are struggling for liberty and human rights, against the encroachments of tyranny everywhere.

The Americans did not want this war. President Wilson did not want it. He did all in human power to preserve peace. But as the awful conflict progressed, it became evident to him and to all the world, that there was a gigantic scheme on foot to let loose the demons of the bottomless pit, with all the fury of the dark regions, with violence, injustice, and perjury, among the nations, and to do this in the name of civilization, and God! It became apparent that the marvelous fruits of advanced science and the discoveries of inventors had been turned into engines of destruction, for the purposes of piracy and the murder of innocent men, women, and children, on land and on sea, and that the authors of the diabolical

outrages blasphemously claimed to be the special representatives and bosom friends of the Almighty.

It became necessary to strike down this colossal falsehood, in order to keep the world a fit habitation for future generations. No other course was possible, if that object was to be gained. That was the reason why the Americans joined hands with the allied nations in Europe, in this conflict.

Some of our friends—very few of them, we are glad to say—judging from letters received, are of the opinion that one side in this great conflict is about as wrong as the other, and that the war should never have been fought. They seem to think that it is always wrong to engage in warfare, even in defense of home, honor, liberty, and life itself.

Those who think so are not well advised. They forget that they, themselves, enlisted on the side of the well-beloved Son in His war against Lucifer, in defense of the principle of individual freedom and the honor and glory of God, when, before this world was created, the fallen angel sought to incite the heavenly hosts to rebellion. They were valiant then, and fought for the right; otherwise they would not have had the privilege of tabernacling in the flesh on this earth. How can they now, consistently, pronounce it wrong to take a determined stand against oppression and tyranny?

The war for the kind of militarism that has been rampant on the European continent during the last half a century, is but a continuation of the war in heaven, which ended in the expulsion of Lucifer and his followers from the celestial regions. It is due to the predominance of the same satanic influence that held sway during the long, dark ages of human history, after the gospel had been rejected and the night of apostasy had fallen upon the world. The good and noble spirits in the world feel the call to cast their lot again with the Son of God, in defense of liberty, and to prevent the total enslavement of the human race. There is a conflict on between right and wrong. In such a conflict there can be no real neutrality.

One grand lesson this war presents to the world, among others. It teaches the fallacy of the very strongest argument advanced in favor of the ancient militarism.

It has been the slogan, oft-repeated, of the advocates of that principle: "In times of peace, prepare for war," and, in accordance with that maxim, nations have been burdened with expenses for the maintenance of armies and navies, and all kinds of military institutions, to the very limit of endurance. And not only have they been taxed to the utmost, but the very spirit of Christianity has been expelled from the public life, in order to make room for the old pagan spirit that drove our ancestors to battle-fields, as to a festival, and which made them dream of battles and bloodshed as their chief enjoyment in Valhalla, the heaven of Odin and

Thor. And all this, under the pretense that the maintenance of large armies and navies and a martial spirit was necessary for the preservation of peace. Well, this war has taught us the fallacy of that reasoning. It has taught us, in the first place, that huge armies and navies do not preserve the peace, and, in the second place, that soldiers trained under military tyranny are inferior to those who fight as citizens. It has taught us, for instance, that the soldiers of Great Britain, and the United States, with months of military training but with generations of development under free institutions, are far superior to those who for generations have been trained for the business of wholesale slaughter of human beings.

We sincerely trust that that lesson will be engraved upon the hearts of all men and women who have lived to see this awful conflict. Let them remember that it is not autocratic militarism that preserves peace or produces the so-called superman. Let them remember, further, that the gospel of Jesus Christ is the only power that can bring genuine peace to the world, and produce a physically and mentally strong and vigorous race, through the observance, by the children of men, of its laws and precepts.

There is also another lesson which this war has offered the world. And this lesson is well brought to the notice of the public in a book, recently published, and containing twelve sermons by very prominent Anglican clergymen, on "Christ and the War." In these sermons it is pointed out that we have been talking too much about the world becoming better, from century to century, through some process of evolution, while we have forgotten that human beings are sinful and in need, first of all, of redemption. The war has taught us the folly of assuming the goodness of human nature.

Let us consider some of the facts.

We have heard a great deal about what has been called a "good-fellow" gospel, and about the ennobling and refining influence of education, and very little about the necessity of repentance in "sackcloth with ashes," or the atoning blood of the Lamb and the sanctifying influence of the Holy Spirit. And now we find, all of a sudden, a condition as if Lucifer and his followers had been unchained and were forcing men to act like beasts, torturing, plundering, violating women, putting all their faith in brute force; returning, as nations, to the old pagan ideals of conquest and slavery, preferring the worst features of past ages to the laws of God. This should open the eyes of all men to the need of the world for the gospel of Jesus Christ, with its regenerating, cleansing, and sanctifying power of salvation.

Man cannot, through his own inherent goodness, save himself. That is clear from the happenings of the last four years. He has no social, no political, and no other invention that makes the gospel of Jesus Christ superfluous.

May the war, then, teach all men to repent of evil and turn to God, through Jesus Christ, for salvation from sin and all its consequences, here and hereafter. Then this war will not be in vain.

J. M. S.

BISHOP ORRIN PORTER MILLER.

Bishop Orrin Porter Miller, first counselor to the Presiding Bishop, Charles W. Nibley, of the Church of Jesus Christ of Latter-day Saints, died at his home on South State Street, Granite stake of Zion, Salt Lake City, shortly before one o'clock, Sunday morning, July 7th. Bishop Miller was born September 11th, 1858, in Mill Creek, Salt Lake county. He was the son of Reuben Miller and Ann Craner. He was married on November 10th, 1881, to Elizabeth N. Morgan, Daniel H. Wells officiating in the ordinance performed in the Endowment House, at Salt Lake City. His father having died July 22nd, 1882, Orrin settled up his father's estate and moved to Riverton, where a portion of land had fallen to him through his father's will. In 1885, he was appointed to preside over the Riverton branch, and later, when the branch was made a ward, was ordained its Bishop. On November 6th, 1881, he had been ordained an elder and on February 10th, 1884, a seventy. In 1887, he became a member of the County Central Committee of the People's Party, and thereafter for a number of years took part in civil affairs, being also a member for one term, of the Territorial Central Committee of that party. For six years he acted as Deputy Registrar under the Utah Commission; and in 1889, was elected a member of the County Board of Commissioners, of Salt Lake county. In July, 1891, the old People's Party having gone out of control, he was elected a member of the First Democratic Territorial Central Committee, serving in this capacity for a number of years. From 1886 to 1900, he acted as agent for Presiding Bishop William B. Preston, in receiving hay, grain, etc., from all the wards in the southern end of Salt Lake county. In 1897, he was appointed a special agent by Bishop Preston to look after the Church sheep herds. When the Jordan stake was organized, January 21st, 1900, he was set apart as its president. His death removed from this life the last of the original presidency of that stake, President Hyrum Goff having died in November, 1914, and Elder James Jensen a few months later. Bishop Miller was chosen, October 24th, 1901, second counselor to Presiding Bishop William B. Preston, and when the latter was succeeded by Presiding Bishop C. W. Nibley, Bishop Miller was made first counselor.

In business affairs Bishop Miller was one of the directors of the Nevada Land and Live Stock Co., also of the Juab Development Co. He was a member of the Utah Lake Commission for a

number of years, and also acted as one of the Arbitration Committee for the farmers in matters connected with the smelters. As one of the Presiding Bishopric, he had in charge most of the farming interests of the Church, and also the care of most of the Church public buildings. He was specially fitted for this work, he having been a rancher and farmer for many years.

Bishop Miller was one of the kindliest men that one could ever meet. He was one of the people, and a humble and energetic laborer for their welfare and good. In him every man in need had a friend; and the most humble laborer was ever welcomed in his home and in his office with the same degree of cordiality as was extended to the wealthiest or the highest in power and authority. His friends are numbered by the thousands. In him the State loses a choice citizen, and the people a noble and tried friend, dependable, firm and patient; steadfast in the faith, wise in counsel, and a kind man, of sympathetic feeling, helpful, and able in business affairs. The eulogies pronounced at the funeral services at the Assembly Hall, on the 10th of July, testified that he was a man of the people, easily approached, and good to the poor. In every way, he answered the description, as given by the Apostle Paul to his beloved son Timothy, of what a bishop should be. More could not be said of any man. He goes to his rest beloved by all, having finished a good course, and won his salvation.—*Improvement Era.*

TWO NOTABLE VISITORS.

THE saints who meet in their regular weekly evening services at Durham House, Liverpool, will long remember the unexpected visit paid them, and the inspiring and instructive address delivered by President Brigham H. Roberts, of the First Council of Seventies, now holding the important position of chaplain in the United States Army. For the sake of those who were absent it is to be regretted that the audience was very small, owing to the fact that no previous announcement of the arrival of the distinguished visitor had been, or could have been, made, but the occasion was, nevertheless, memorable in the history of the Liverpool branch of the Church.

In his address, President Roberts expressed his appreciation of having an opportunity to visit his native country at this time, and to meet the President of the European Mission, Elder George F. Richards, together with some of his associates, and saints of the Liverpool branch of the Church. These preliminary remarks were followed by an entertaining account of how the speaker came to be a soldier.

President Roberts then referred to the Revelation on War, given to the Prophet Joseph Smith, on December 25th, 1832, and pointed

out how it had been fulfilled. The Prophet said in that remarkable prediction that the days would come when war would be poured out upon all nations, beginning with the rebellion in South Carolina, and that the general outpouring of war would come when Great Britain should find it necessary to "call upon other nations in order to defend themselves against other nations" (Doctrine and Covenants 87:3). This, he said, had come true. Great Britain, he pointed out, until only a few years ago, gloried in its "splendid isolation," but after the formation of the Triple Alliance, France found it necessary to enter into an understanding with Russia, and Great Britain joined this coalition. Then the time came when two of the powers of the Triple Alliance opened the floodgates of armed conflict, and war was literally poured out upon all nations. Italy, the speaker pointed out, though a member of the Triple Alliance, refused to join her two allies, because the war was not one of defense but aggression, and that declaration of Italy, he said, will prove very important when the accounts of the nations are to be made up at the peace table.

President Roberts spoke of the American entry into the conflict, and brought this message from across the Atlantic, that the people of the United States are determined that this war shall be won by the Entente Allies, no matter at what cost. In a short time, he said, there will be three million men from the United States determined that the cause of liberty and humanity shall triumph. But if it takes five millions to win, they will come. And if ten millions are needed, they will be forthcoming.

The speaker closed by showing from the Doctrine and Covenants (Sec. 130: 12) that the pouring out of war upon all nations was preliminary to the coming of the Son of Man in glory.

Brigadier General Richard W. Young paid a brief visit to the Durham House during the day, and took lunch with President Richards and family. He left, later, for London. General Young who is a grandson of President Brigham Young, is the President of the Ensign Stake of Zion, Salt Lake City, Utah.

A LETTER FROM ARIZONA.

It is with a feeling of gratitude in my heart that I write a few lines to the elders and saints in the British mission, expressing my appreciation of the kind sentiments of sympathy extended to me in my hour of trial. I certainly valued very highly every word from England, as I appreciated letters from home, when I was abroad.

I should have written before, but I have been so busy during the day that, when night came, it was hard for me to write. I have, however, thought of all the good people I had the privilege of becoming acquainted with, while I was in England, and I have

been wondering how everything was going over there, during these trying times. I still take an interest in the work in the British mission. I have tried to send the Conference Pamphlet to several of the saints, but I was informed that it could not be sent until after the war.

As you know, when I arrived home, I found that my dear wife had departed this life. I also found my father in a sad condition. He was walking about on crutches, but could scarcely move, and he was rather discouraged. But after a few days I could see a change for the better, and he has been improving ever since. My return has been a comfort to him.

Crops are much better this year than they were last year. The wages are high, but good farm hands are scarce. Farm products do not fetch as high prices, comparatively, as the things that the farmer must buy, such as clothing, sugar, meat, and the various substitutes for wheat flour. We are rationed, just as you are. In some places the restrictions are more rigid than in others, but most Americans are very loyal on the question of the conservation of food, realizing the necessity of having a sufficient supply on hand for export to our allies and our soldiers abroad. I feel the war more now than I did when I was in England.

The general sentiment here is that we are going to see this war through to victory over oppression and tyranny.

I rejoice in the blessings of the gospel of Jesus Christ and the knowledge and testimony I have. I am glad of having had the privilege of bearing my testimony of the gospel to some of the good people in Great Britain.

I acknowledge the hand of the Lord in the great loss I have sustained, and can say, His will be done. We are happy to think that it will not be long until we shall meet again, and if we are faithful, how happy the meeting will be!

Your brother in the cause of truth,

FRANCIS M. SKINNER.

Safford, Arizona, U. S. A., July 6th, 1918.

BAPTISM.

HOW often do we dwell upon the importance of baptism?

When Jesus Christ came down to this earth and took upon Himself a tabernacle of flesh, as recorded in the Scriptures, He was born in humble circumstances, and, under the tuition of Joseph, He became a carpenter. One day He came in contact with the learned men of His day, and, though He was but a young boy, His questions and answers astonished them.

Our Lord performed great miracles—healing the sick, feeding the hungry, and even raising the dead.

The entrance into the ministry was through the holy ordinance

of baptism, which is immersion in water by one having authority to perform that ordinance. To be baptized is to be "born" again into a new life, thus receiving a new start, in full recognition of the mission and work of our Lord.

Jesus Christ descended into the River Jordan, and the Holy Ghost descended on Him as a dove, and rested on Him. He afterwards gave His disciples power to bestow the gift of the Holy Ghost upon all repentant believers who entered the waters of baptism.

When we receive the gift of the Holy Ghost, our minds become enlightened and quickened, so that we can understand the truth. The veil is lifted, so that we can see more clearly than formerly, and we can testify of the knowledge we have received.

The Latter-day Saints are building, and will continue to build, temples, into which many will enter and be baptized for their dead kindred, who, in due time, will be raised with the gift of the Holy Ghost, and understand why they were in the dark before. They, too, will be placed on the highway to salvation.

The Latter-day Saints testify that Joseph Smith was an inspired servant of the Lord, through whom the gospel of Jesus Christ has been restored in this dispensation.

Leeds. FRED FARRAR.

CHRONOLOGY OF THE WAR.

July 29.—The Germans retiring in good order. It is supposed they will take their stand beyond the Vesle and the Aisne.

July 30.—The Franco-American offensive checked by the Germans.

August 3.—Soissons occupied by the Allies. The Germans are burning villages and towns, and are retreating swiftly.

August 6.—It is now reported that the Germans have retreated across the Vesle and the Ancre. The Allies capture a thousand guns, several thousand machine guns and millions of rounds of ammunition.

August 8.—The Fourth British and the First French armies, under the command of Field Marshal Haig, take the offensive against the army of von Hutier.

August 9.—The offensive under the command of Haig is reported to be very successful. The German line between Albert and Montdidier falling back. The Anglo-French forces capture 14,000 prisoners and many guns. The Germans are also giving up ground southwest of Ypres.

August 12.—The British advance slowed down as the result of stiffer resistance, but the Germans are being pushed back on a front of 45 miles, from the neighborhood of Albert, across the Somme to the River Mazt. The Americans have joined the British and advanced 13 miles. The French are making progress east of Montdidier, 28,000 prisoners and 500 guns taken.

August 14.—The French occupy Belval on the Lassigny heights. Total captures since August 8th estimated at 40,000 prisoners and 675 guns. German troops marching on Petrograd. Japanese forces land at Vladivostok. The British government recognizes the independence of Czecho-Slovaks.

August 15.—The Germans retire on the line between Arras and Bapaume. The French capture Ribecourt.

August 16.—The French are now in possession of the whole of the Lassigny Massif.

August 20.—The French renew their offensive on a ten-mile front between the Aisne and the Oise; they also attack on a twelve-mile front, from Lassigny to the Oise.

August 21.—The French claim 10,000 prisoners, and an advance of five miles since Sunday. The British under General Byng commence an attack on a five-mile front, from Moyeuneville to Beaucourt-sur-Ancre.

August 22.—General Byng lengthens his line of battle to nineteen miles. General Mangin strikes again, and advances to within two miles of Noyon. The entente allies claim 100,000 prisoners since July 18.

August 23.—General Rawlinson attacks south of the Somme. The British fighting on a 25-mile front.

August 26.—The British begin a new attack south-east of Arras, on a four-mile front. The British casualties from August 21 to 25, inclusive, is reported to be 23,502 against 60,000 on the other side.

August 27.—The Germans evacuate Bapaume.

August 29.—The British report the capture of 52,000 prisoners and 550 guns since August 8.

DIED.

WILKINSON.—At Nelson, Lancashire, July 31st, 1918, Sister Nancy Wilkinson. She was born October 21st,1854, at Halin, Lancashire; was baptized and confirmed on March 15th, 1903, at Burnley, Lancashire, by Elder W. M. Howell. Sister Wilkinson died with a wonderful testimony of the gospel, which filled her with great joy when she knew that she was about to die.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.